

folkways become more and more arbitrary, positive, and imperative. Of asked why they act in a certain way in certain cases, primitive people always answer that it is because they and their ancestors always have done so. A sanction also arises from ghost fear. The ghosts of ancestors would be angry if the living should change the ancient folkways (see sec. 6).)

2. The folkways are a societal force. The operation by which folkways are produced consists in the frequent repetition of petty acts, often by great numbers acting in concert or, at least, acting in the same way when face to face with the same need. The immediate motive is interest. It produces habit in the individual and custom in the group. It is, therefore, in the highest degree original and primitive. By habit and custom it exerts a strain on every individual within its range; therefore it rises to a societal force to which great classes of societal phenomena are due. (its earliest stages, its course, and laws may be studied; also its influence on individuals and their reaction on it. It is our present purpose so to study it A We have to recognize it as one of the chief forces by which a society is made to be what it is. Out of the unconscious experiment which every repetition of the ways includes, there issues pleasure or pain, and then, so far as the men are capable of reflection, convictions that the ways are conducive to societal welfare. /These two experiences are not the same. The most uncivilized inen, both in the food quest and in war, do things which are painful, but which have been found to be expedient. Perhaps these cases teach the sense of _t social welfare better than those which are pleasurable and favorable to welfare. The former cases call for some intelligent

reflection on
experience.^ When this conviction as to the
relation to welfare
is added to the folkways they are converted into
mores, and, by
virtue of the philosophical and ethical element
added to them,
they win utility and importance and become the
source of the
science and the art of living.

3. **Folkways are made unconsciously.** It is of
the first impor-
tance to notice that, from the first acts by which
men try to
satisfy needs, each act stands by itself, and looks
no further than
the immediate satisfaction. From recurrent needs
arise habits for